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THE HUMAN PROBLEM—AND PUBLICITY

IN the London district of Brixton one in five of the citizens are coloured. There is a small Unitarian church in Brixton. The congregation perhaps would like to be called a fellowship. It meets for service every Sunday morning; it undertakes youth activities limited only by its resources, and it meets regularly for discussions on religion and current affairs. Its numbers neither grow nor decrease. Departures are made up by new members, but there is always the faith that gradually the fellowship will grow. It meets in a temporary building. The original fine church was destroyed during the war. But such is the care of the fellowship for the building and the large surrounding garden that both are regarded as an amenity in the district. The Brixton Unitarian congregation — like many another Unitarian congregation—is not likely to be written up in the national newspapers. Not so much notice will be taken of it as the "race riots" in Nottingham, or the "race trouble" in the Notting Hill district of London. Yet the Brixton fellowship has done something about race. The members will probably be surprised to learn that they have done anything at all. But something may be written about it that is probably as important as anything sensationally reported by the newspapers.

Something of a Problem

A few years ago the committee had a request from representatives of the West Indians to be allowed to meet for worship in the Unitarian church. The West Indians wanted their own service. The committee had something of a problem on its hands. Should the church be handed over every Sunday evening to a large coloured congregation meeting for worship in their own particular way? Not quite the Unitarian way. It was known that the West Indian representatives had tried elsewhere in the district for a meeting-place without success. The committee decided without any highfalutin theories that it was right to meet the request, and a dignified arrangement was made on both sides. The Unitarian fellowship has never regretted the decision, indeed it has been accepted as part of its own meaning of worship. It was never thought of as a contribution to anything called the "colour problem". Colour never came into the matter. At representative level there is understanding and respect of the highest kind.

Yet perhaps something has been done about a "problem", and it can be set off against what is written elsewhere.

A Precious Way

The West Indians were strangers in a strange land. Poverty or lack of opportunity in their own country had driven them to the exile of a great Western metropolis. Psychologically this must have been brutally painful. And as exiles they had no immediate wish to be assimilated in a strange civilization. Their greatest wish perhaps was to find some island of familiarity where they could be at home. One of the precious ways of their homeland was the practice of their own Christian religion in their own way. It was not the way of any local congregation. Nothing would give them greater spiritual stability in their immediate exile, and lift the burden of loneliness more effectively, than for them to engage in worship as they understood it. Perhaps the Unitarians were able to understand this problem, although it was never discussed in those terms. The only terms of discussion were those of neighbourliness. Perhaps the West Indian would hear the word of God in the manner that was familiar to him. He was received as a friend who required help in his own way.

None of this entered into discussion. Plain mutual respect now exists. There is no friction of any kind, and there is no colour problem because colour does not exist in the relationship. The Unitarians say simply, you have your own way of meeting, as neighbours we can help you. The West Indians say in effect, thank you very much. They are good enough in public to say more. Within the circumstances in which an ordinary group of people found themselves, sweetness and light have been created. And the ordinary group of people go about their business unaware perhaps that anything unusual has been done.

Division and Unity

But behind this minor transaction there is something of importance. A division in religion of immense emotional experience has been recognized, and a unity has been found in it. If the Unitarians had responded with "Come to our service", nothing would have been done. If the West Indians had responded with, "We can have nothing to do with Unitarianism" presumably they would have found no home. The "colour problem" in this particular instance has been resolved because division of emotional experience has been recognized. A unity of understanding and neighbourliness has been fostered by the recognition of cultural desires and facts.

No self-conscious philosophy was needed for this—unless it arose naturally out of what may be called a Uni-

tarian attitude. Yet something of importance has been done between human beings.

This cannot be headlined in any newspaper. It will pass unnoticed, save in all the innumerable good acts that "publicity" ignores.

CHURCH MILITANT?

By Dr. Ford Lewis

TWO and a half centuries ago, Jonathan Swift published a treatise in his characteristically keen satirical style. His essay still makes delightful reading. He called it "An Argument to Prove that the Abolishing of Christianity in England may, As Things Now Stand, be Attended with Some Inconveniences, and Perhaps Not Produce Those Many Good Effects Proposed Thereby". In it he took up, one after another, the pretended arguments in favour of abolishing religious worship and, with obviously great enjoyment, went on to show that there was no need to take legal action against Christian worship and practice, since it had already been allowed to lapse through default and neglect.

Throughout the piece Swift maintained an elaborate pretence of seriousness, and he was completely serious—but not in the way the satire made it seem on the surface. His concern was with the hollow men of his day and the shallow values they held, the artificial veneer of Restoration times and the crude tastes of the Age of Queen Anne. Not that his contemporaries were notably worse than the men of former times—or modern times either, for that matter. It is doubtful if they were. But he saw through hypocrisy and falsity with a keener eye than most, and his sharp, indignant paragraphs still sparkle and crackle with conviction even though over the long reach of years his language has turned archaic.

Spiritual leaders have worried over religious indifference and superficial morals since long before Jonathan Swift, and undoubtedly they always will, but there is a troublesome paradox involved here: Is it in the problems and imperfections of men that spiritual leaders find their work and their only reason for existence? Certainly men are not perfect, but neither are they a total loss. We all fall short of our idealized best, but we pick ourselves up and try again, and the trying get a little closer to our goal of good living.

What's a Church For?

Men need the church, imperfect though it is, to help them find themselves in their relationship to other men and to life's ultimate concerns. Man is rooted in a deep and obscure reality which he but vaguely and imperfectly understands. He looks around and finds himself in the midst of life, a latecomer to this globe, the highest manifestation of life as he measures it, and he asks himself many questions. He wants to know what his purpose here is, or if he has one at all. He seems to be unique in comprehending that he might be part of some universal plan or process which he must strive to learn of and to which he must try to be true and responsible. The purpose of the church is to help men explore that reality which gave them birth and which sustains them in life.

Speaking generally, the church has often been mistaken, being a human institution, but a consistent effort has been made over the centuries to reveal to man his deeper nature and broader powers. What the church today must understand is that all the great minds that have grappled with the problem of the meaning, direction and purpose of human living must be included in the beloved fellowship whatever their religious affiliation (or non-affiliation) may be. Consider, for example, the agnostic speculation of the 13th century Persian poet who deals with the question of purpose and direction in these lines.

> Into this Universe, and *Why* not knowing
> Nor *Whence*, like the Water willy-nilly flowing:
> And out of it, as Wind along the Waste,
> I know not Whither, willy-nilly blowing.

A sceptical question begets a sceptical answer, but this too is reference and wonder. The quality of worship does not depend on the generation of just the right degree of piety or the formulation of an acceptable theology. The collective exploration of the realm of mind and spirit which we call worship justifies itself by the frankness and sincerity of the questions it asks, not the answers it brings.

Frequently someone says the church has failed — any church, all churches — in not transforming society in the manner it claims to make possible. Without question, religion has been lacking in many ways. But to say it has failed outright is to misunderstand the nature of the church and the meaning of success. Religion only points the way. It is an idea, a way of life, and it can only transform society in so far as society puts it to work. It is a tool, useful only when someone uses it.

Habit as Servant and Master

Another misconception held about the transforming quality of religion concerns the matter of habit. Some of the more fundamentalist evangelicals believe that all that really matters is conversion. One is a sinner until he sees the light, repents and becomes converted. Christian literature is filled with references to the small lump that leavens the whole loaf. By a sudden shift, according to this belief, one is lifted from death to life, out of darkness into light. At a single stroke he achieves the good life.

I call this a misconception because it is not in keeping with ordinary experience. Our problems are never solved by a sudden resolution to do better. This is only the beginning. Hereafter, whatever the more abundant life may mean to us, it must include the element of habit. Unless we believe in instantaneous salvation in the literal sense, then regularity in religion must become our trademark. As today's churches become increasingly liberal in outlook, the values we emphasize will be recognized as human values, and for the renewal of our strength and determination in the furtherance of these, one trip to church a year is not enough.

It is often claimed that the more orthodox a religion is, the greater its hold on its adherents and the more likely they are to attend church with regularity. Actually, it is doubtful if this is true. People attend church oftener and with greater enthusiasm when the church has something to offer in the way of a vital programme and it does not seem to matter whether the particular church is liberal or conservative. And in either case, it is habit that makes the differences.

"We first make our habits", a wise men tells us, "and then our habits make us". Church-going is no exception. It has to be regular if it is to make any effective difference in our lives. Not only that, but a high rate of absenteeism hurts the church, and this in turn hurts the absentee indirectly as well. The church is the only place we go to get spiritually fit and to keep spiritually fit. The family that uses the facilities of the church in good times as well as bad will have far less bad times to face than the family whose church life is haphazard and irregular.

In the Old Testament story, Abigail, who was later to become one of David's wives, talked him out of taking vengeance on those whom he felt had wronged him by reminding him that we are all "bound in the bundle of life". It is this realization of "togetherness", the sharing of benefits and responsibilities, that is the chief cornerstone of the church. A bundle that is bound together unites several diverse, separate objects. It does not make them all the same, but it strengthens them all. Each retains its separate identity, but all are united in purpose and function as long as they remain bound together. This is what a church does. This is how the transformation takes place in our lives and in society.

It binds our lives together in a fellowship of seeking and fuses them into a conscious harmony of will and multiplies their power. It works in harmony with the moral law of co-operation which night and day exerts a steady pull on our lives, just as truly as does the law of gravity. Something in our nature motivates us to work together promoting each other's welfare. The job of the church is to roll away the stones of

despair and inertia, of self-interest and greed, and allow men's natural impulses to flow more freely in this direction. The assurance that the job will be done is just as certain as we are responsible, for the church is us.

On Non-Conforming

By Nicholas J. Teape

THE idea that perfection is the goal of all religious exercises and the final ideal for all mankind is one that few religious people care to question. For that reason alone it ought to be critically examined. Experience teaches one that it is precisely the ideas which are never questioned which contain the greatest fallacies. Is perfection an ideal to which we can give unreserved allegiance? What kind of world would we be living in if that ideal were achieved? Are we quite sure we know what we mean by perfection? Such questions are important.

Plato in the "Republic" and elsewhere puts forward an idea of perfection which is widely accepted; according to Plato all objects in this world are imperfect copies of their perfect archetypes or forms which are laid up somewhere in the heavens. A table would be perfect if it corresponded in every detail to the ideal table. It follows from this, of course, that if all tables were perfect all tables would be exactly alike. No craftsman, however, is capable of copying the ideal table exactly, therefore tables differ from each other. The differences are imperfections, divergences from the ideal form. This criterion of perfection can be applied to all the objects in our world including the human personality. The perfect is a definite and fixed form, the imperfect a divergence from it.

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This idea of Platonic perfection has received a new impetus in modern times. It is interesting to examine the reason for this. The word "perfection" is not always used, other terms serve the same purpose—terms like "normality" or "maturity" or some similar label under which the conformist psychologist carries on his labours of breaking-in the out-riders of our civilization. "Whoso would be a man must be a non-conformist", said Emerson. Today we are often told that the non-conformist is an adolescent who refuses to grow up. If we would be men we must all grow into that model of perfection laid up for us in the files of the psychiatrist if not in heaven. The principal reason for this attitude, it seems to me, lies in the fact that we live in an age of machines. We have a tendency to try to explain everything in terms of machinery. The clock influenced Deistic theology and philosophy, and even though Deism was never a very satisfactory religion, the idea that the Universe and life should be somehow explainable in terms of mechanistic laws has been widely accepted.

A perfect machine is one that does not admit of any variations, once it is set to make a certain article. Its products are perfect, because they all correspond exactly to the original model which you set the machine to make. Therefore they are all identical. If any variation occurred it would have to be classified as an imperfection. Perfection is inseparable from uniformity.

Now there is a great tendency to apply this standard of perfection to human society, and to education, and to the management of human beings generally in this modern age. The importance of doing things according to mechanical rules is everywhere emphasized.

There is, however, another kind of perfection which is altogether different and which could well be an ideal for humanity. It is the perfection of nature—individual perfection. When we speak, for instance, of a rose being perfect, we do not mean that it corresponds mathematically in every detail to some ideal rose. We can find many perfect roses and yet no two are exactly alike. We do not consider the differences to be imperfections. There is a general similarity in nature, but there is no uniformity. Natural processes are not mechanical processes. There is a kind of lawful harmony in nature which is not mechanical. "These roses under my window" said Emerson, "make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is simply the rose; it is perfect in every moment of its existence". It is the same everywhere in nature: the trees of the forest grow according to a unitary principle of growth, they have a general similarity which enables them to be classified as trees or as different varieties of tree, but no two trees are identical, and among the hundreds of thousands of trees in the forest you cannot find two leaves which are identical. The wonder, the beauty, the perfection, is enhanced by individuality.

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Even in what are considered to be the more mechanical operations of nature we find that the correspondence to clock time and the motion of the wheel is only a rough approximation. Our 365-day year has to be corrected every four years. The tides do not ebb and flow at the same time every day. Our clocks are sadly out of step with the sun. The weather is not easily predictable. In nature there is always an element of uncertainty, of uniqueness, of individuality. When we come to consider living creatures this element becomes more and more important as we ascend the scale until we come to man, where we find that individuality plays a much more important part than it does in any other small animal. Indeed, it is obvious that nature does not aim at producing individuals according to a standard of perfection, but rather at more and more individuation as life becomes more highly developed. In these circumstances, the attempt to make such beings submit to such a standard must always have unfortunate results.

We should not, of course, run away with the idea that there can be no imperfection in nature. We know a stunted rose bush or a deformed rose when we see one. We can find trees in the forest which have been broken and twisted by the storm. These things prevent the individual from developing fully as an individual — a very different thing from nonconformity to a rigid mechanical standard of perfection.

It is not impossible that in the future the mechanistic view will have to be drastically modified or even abandoned, if that should happen, the idea of perfection so closely connected with it will also suffer a very serious blow. That will be all to the good, the human animal has suffered too much already at the hands of the perfectionist. If the theories of philosophers like Whitehead and Bergson and D. H. Lawrence should turn out to be true, we would have quite a different perspective of the whole situation. They have indeed many things to say to us but we cannot hear them now—we have lived by comfortable illusions too long. The worst of such illusions is that we are making progress "upward and onward" by imposing mental abstractions such as "maturity" and "perfection" upon our basic human nature.

AFTER CHICAGO; SOME REFLECTIONS

By Arthur Peacock

NOT once, but many times, during my visit to America it has been borne upon me that we live nowadays in a very small world indeed. An airmail express letter posted one evening at 5.30 in Paddington, London, was handed me at 9.30 next morning in Boston. Chatting to Sir Zafrulla Khan, the distinguished international judge from the Hague, he remarked quite casually that he had passed my church in East Hill the afternoon of the previous day. He had been visiting the Ahmyddia Mosque which is at Southfields, and on his journey had seen our church notice board. Twenty-four hours later he was with me in Boston.

Yet still more surprising was an encounter in a hosier's shop in New York. My Pakistan friend Rhabbani Khan was making purchases, and as happened so often during our American stay, interest was shown in his Pakistani hat. Conversation turned to religion and to Islam. I was asked if I

too was a Muslim. Rhabbani Khan answered, "No, he is a Unitarian minister from London.". "A Unitarian minister from London" said the assistant. "You have a weekly journal *The Inquirer*, haven't you? My brother often brings it home".

I had a delightful evening too at International House on the University Campus at Chicago, and chatted with a young Hindu couple who were both students at the University and who before coming to Chicago had lived in London. While living in Hampstead they had attended a service at Rosslyn Hill Chapel.

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One thing that impressed me during the I.A.R.F. Conference is the need that exists for much more education in our ranks about non-Christian faiths and among non-Christians about the Christian faith. It was obviously a revelation to many people that a distinguished jurist such as Sir Zafrulla Khan should reveal such deep conviction concerning "The Koran" as *the* Word of God. "He is not a Liberal" commented someone, completely unmindful of the fact that a Muslim can never be a Liberal in the sense that we use the term. A Muslim's whole life is governed by what "The Koran" says. There may be Muslims who are Liberal but there cannot be Liberal Muslims in the way that there are Liberal Jews and Liberal Christians. If we are really going to discover what Islam means to one people we have to learn what its sacred scripture means in a Muslim's life.

I discovered too that few people realize the nature of the dietary discipline's which obtain among such communities as the Buddhists, Muslims and Sikhs. Yet, if we are to live alongside such people, and wish to fraternize with them, these are things about which we need to learn. In the lighted garden of Chicago's First Unitarian Church one evening there was a small group listening to a saffron-robed Buddhist monk explaining something of the disciplines which he follows and how men like him maintain good health while never eating a meal after noon.

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I found too that some of our friends from Japan and India are very anxious to deepen their contacts with us in the West. It puzzled some of them that the only kind of Christians whom they meet in their countries are those representing orthodox Christian communities. "Why is it that we never meet Unitarians and Universalists and Liberal Christians?" I was asked. We know the answer ourselves very well. It is a question of money, but I cannot help feeling that if the I.A.R.F. is going to do the job it set out to do, and serve as an effective instrument for bringing Liberal groups and their members in closer touch with one another, then the problem of finding adequate finance must be faced. It is not much use talking, our movement being internationally-minded, if we fail to give our secretariat at the Hague the resources to do a job adequately. At the moment not enough is subscribed to permit adequate European travel, let alone visits to Asia. Yet both are essential, and if there is to be a real follow-up to Chicago, such visits as these must be carried out.

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One other reflection that I would make, relates to the need for member groups of the I.A.R.F., learning more about one another and the respective historical background and outlook of the different churches. One well-known American minister confessed to me that it was not until he had talks at Chicago with some of us from England and Holland that he realized why it was important to retain the word "Liberal Christianity" in the title of the International. He had not realized hitherto the "set-up" of the Liberal Christian groups in Europe and had been puzzled in the past as to why, for instance, the Dutch Liberal Christians did not come out and form definite Unitarian groups in their country. I am sure, too, that on the Continent and in our country many people do not realize how different has been the development of the Unitarian movement in America from that of our own land nor what the causes are of the Humanist emphasis that marks some congregations. Incidentally, I was privileged to "sit in" at a congregation committee meeting held after a Sunday morning service. One member suggested "The Challenge of Humanism" as a theme for a week-night discussion. The minister quickly dismissed the idea. "That's old-fashioned and out of date now", he said "and it gets us nowhere".

"What do you think then is the Challenge we ought to be facing in our next meeting then" asked the member.

"Tillich", was the surprising answer. "He is the significant thinker for us at this moment".

And so Tillich will have his place in this particular church's autumn programme.

I was the more interested for the minister is regarded by many of his colleagues as a humanist.

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Four weeks in the States has indeed been an illuminating experience. After New York's temperature of 90 it was perhaps a little disappointing to be greeted with rain in London and a temperature of 60. But if there is a fascination about the skyscrapers of New York and its more crowded streets, there is also charm about the quiet of a Sussex village. And it is good to be home again.

A LAYMAN'S NOTES

By A Lay Contributor

("Lay Contributor" is a Unitarian layman, and he will write regularly for "The Inquirer".)

CHURCHGOING on holiday is always an illuminating experience. We got back recently from a spell by the sea: a bit damp, perhaps, but enjoyable for all that.

On the first Sunday my wife and I and the three boys went to the morning service at the Methodist Church. What kindly folk the Methodists are! And what vigour they put into their hymn-singing! They always make the most casual visitor feel that it is *he* who is honouring *them* by coming, and that the congregation somehow wasn't quite complete until he arrived. It is a great gift. How do they manage it?

Our next visit was to a 10 a.m. service for children and parents at the parish church, and we found ourselves part of a large and lively gathering. The building was quite modern, and had a welcoming air about it. We enjoyed ourselves singing all the verses of "All things bright and beautiful" (well, nearly all: am I being quixotic if I "dry up" during "The rich man in his castle, the poor man at his gate"? I hope not). First the text, which was "Don't be a tadpole" (I didn't catch the reference: somewhere in the Revised Standard Version or J. B. Phillips, I suppose). Secondly, the amiable *bonhomie* with which the Vicar assured the children that all their naughtiness was engineered by The Devil. He almost made him sound like someone he had been at school with, but who had since gone to the bad. I looked apprehensively at David (our four-year-old) at this point; at the same moment he chose to ask a complete stranger in the pew behind, in a loud stage-whisper, "When's the man coming round for the dinner-money?", so I don't think he was suffering any deep psychological harm.

On the last Sunday some of us made the cross-country journey to the nearest Unitarian church. (It meant being up early and taking sandwiches.) The church building was small, and no one could have called it beautiful, least of all the Victorian stained glass. The congregation was small: in fact, we formed about a quarter of it, and our singing did not, perhaps, reach Methodist volume or sweetness. But the moment we entered, we knew that we had "come home". Don't ask me how we knew it: but we did know it, and it was good to feel it, and feel it strongly.

Sometimes those of us who belong to a small congregation, or minister to one, may say that we "just keep going". It is never just that, really. It is much more. It is keeping

open a branch of "home": a familiar "home" for those who are already of our own community, and sometimes a new "home" for the visitor, or the stranger.

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After the holiday, we heard Jamie (he is nine) telling his grandmother, "Do you know, Granny, we went to *three* churches, the Methodist, the Church of England, and the Unitarian. Quite a mixed bag, don't you think?" I sometimes think a little more mixing of bags would do what is ponderously called the Oecumenical Movement a power of good.

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It was refreshing to read Mr. Phillip Hewett's strong criticism of "the either-or viewpoint" in last week's *Inquirer*. It is a viewpoint which we should never tire of attacking, and the more sound ammunition we have at our elbows the better. I think my own favourite piece of grape-shot is to be found in Lord Samuel's "Creative Man" (Cresset Press, 1949). He is talking about the "mind or matter" form of the fallacy, but his words are of universal application.

"But why," asks Lord Samuel, "should we for ever submit to a challenge, 'Will you have A or B', when often the right answer is 'both A and B'; or else 'sometimes A and sometimes B'; or very frequently 'neither A nor B, but C or D, or perhaps a combination of X, Y and Z'. I often feel some impatience when I am asked whether I am a Platonist or an Aristotelian; an optimist or a pessimist; for collectivism or individualism; a follower of Karl Marx or of Jean-Paul Sartre. It is like being asked which we prefer listening to: crooning or jazz."

Not that we must always avoid making choices, for he goes on:

"Often, indeed, the dichotomy is real and the answer must be definite. When A is truth and B is evident falsehood, or when A is freedom and B tyranny, the issue is simple, the answer clear, and the duty plain. But the cases are very many when we should refuse to accept the crude challenge; when the answer to the dilemma should be both, or else neither."

Usually any passage of prose involving A and B, or X and Y, has a profound soporific effect on me (and, I suspect, on most other people). But this is a glorious exception. (Next time I am on the top of Snowdon I must try putting on my Winston Churchill face and declaiming it at the top of my voice.)

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Sooner or later, when we are explaining, or trying to explain, the Unitarian position to a stranger, or to a friend of some other communion, comes the question, "And what about foreign missions? I never seem to have heard of Unitarian missionaries anywhere. Do you send any?" Drawing a deep breath (for the question shows that we have failed to make clear the point that there is no Unitarian dogma, and that we feel no compulsion to convert folk whose present faith and practice may well be superior in many ways to our own), on we go. And sooner or later we are talking about Margaret Barr and the K.R.C. (the Kharasg Rural Centre). "Of course", we say, "she's not a *missionary*, you understand, don't you?" And from the listener's perplexed look, it is clear that he *doesn't* understand.

Correction

SIR,—I notice that in my article on "The Harvard Affirmations" in your issue of August 23, you have printed the pronoun "His", when it refers to Jesus, with a capital H. This is not as I wrote it, and it has never been the Unitarian practice in my lifetime to use pronouns referring to Jesus with capital initials. Many Unitarians use the capital initial in pronouns referring to God, and this is done in our present hymn-book, but not in "Orders of Worship" or "School Praise"; nor for the matter of that in "Songs of Praise" or the "Oxford Book of Carols". The English translations of the Bible do not use this device either for God or Jesus. If we use the capital initials at all, I think they should be kept for God.—Yours,

Altrincham *Arthur W. Vallance.*

A VISIT TO JOWAI UNITARIANS

By Mabel Besmer

(The Rev. Mabel Besmer, staying with Margaret Barr at Kharasg, Assam, concludes her account of a visit to a local Unitarian church.)

PROMPTLY at noon on the 19th my young hostess from Jowai came to collect me. We took seats in the bus at 12.30: it was due to start at 2 and reach Jowai at 5. Public transport in these hills is only ten years old and long distance buses are well filled. The road is precipitous and tortuous — not to say torturing if one has not good nerves. At moments the bus seems heading for the sky, no solid earth being visible in front of it to passengers within, till the driver jerks it round the next ascending bend by swaying his body to one side of the steering wheel.

A little company of Unitarians, both sexes and all ages, awaited my arrival. Some greeted me in English, others gave the usual "Kublei", and there was much handshaking. I stayed with the Lyngdoh family, the name being taken from the mother's side according to Khasi custom. Of the ten sons and daughters, five were living at home, also several grandchildren. My host wore a turban, smoked a hookah and spoke little English, but he had a heart-warming smile. The first three days were spent in visiting the homes of members of the congregation, accompanied always by one of the younger generation of the Lyngdoh family to act as interpreter, and generally, too, by an old lady of 85, Mrs. Kurimai, the only survivor of Hajom Singh's original converts. Shoeless, as is the custom, she tramped many miles with us. Saturday afternoon was made specially memorable by a considerable earth tremor which set everything humming in the house we were visiting. Earth tremors are common, but this was the most violent I have experienced, and lasted about half a minute.

A few of the homes we visited contained such familiar furnishings as chairs and tables, cupboards, curtains and even carpets; but the majority had only the low stools which are the usual Khasi seating accommodation, a rough shelf or two for cooking pots, and blankets on the floor for sleeping. But whether the home was rich or poor, everyone was anxious to honour the European visitor, and again and again I had to accept gifts of oranges, eggs or bananas from people I felt could ill spare them. At all times of day I was given cups of tea, but sometimes I received a formal invitation for a set day and time. At the home of one stalwart Unitarian we sat on chairs round a high table to an almost English tea, and my surprise can be imagined when I noticed, looking down at us from the walls, portraits of Martineau, Channing, Carpenter, S. H. Mellone, Brook Herford, W. G. Tarrant, J. H. Weatherall, Cyril Flower, Mortimer Rowe and Lawrence Redfern.

On Sunday I was asked to speak at the morning, midday and afternoon services in Church. In the evening I attended a house service at which many children and women with babies on their backs sat on the floor. Betel-nut was handed round to all adults after the service, conversation became general, and tobacco pipes were shared by the men.

I was invited to visit the cinema on Monday evening, and was curious to see a film in a place without electricity, but I was wanted at a house discussion that night. The subjects that came up for discussion varied widely. Starting with a request that I would explain the first verse of the Fourth Gospel, they included the numerical strength of Unitarian churches in England and elsewhere, the value of Miss Barr's work in India, and how to combat or keep abreast of the propaganda being put out by financially stronger Christian bodies in Jowai.

A farewell service in the Church was arranged for Tuesday evening at which I was to be presented with a gold ring. I protested when I heard about this, but my hosts were insistent: a ring was made to measure and presented at the end of the service by the oldest member, Mrs. Kurimai.

I left early on Wednesday morning wishing I could do something to repay all the kindnesses showered upon me.

News Review

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN

Fifty-Four Thousand Members

Representatives of isolated liberal thinking women's groups throughout the world were thrilled at Chicago to be greeted by 200 friendly women at the Quadrangle Club on Monday, August 11, during the I.A.R.F. Congress. The American women's groups had spent much time and trouble publicizing the meeting and many women became interested in the Congress through their efforts. After friendly talks over lunch, we settled down to the Business Meeting. Unfortunately, our President, Dr. Boer, was unable to come to the Congress, so the chair was taken by Mrs. Casparis, of the Albert Schweitzer College, Switzerland, who was one of the speakers at the Arnhem conference last year, and for long a member of the Union.

The meeting opened with a welcome to the overseas delegates from the presidents of the two big American groups: Mrs. Davies for the General Alliance, and Mrs. Hamlin for the Universalist Women. The secretary of the Union replied, thanking the American hostesses for all they had done in every way to make the meeting possible. Greetings were read from absent groups all over the world; also from the former secretary, the Rev. E. R. Lee, to whom the Union owes so much. Margaret Barr, from the Khasi Hills, sent a special greeting to "her sisters who live their lives in the strength of the same dynamic faith". There was also a greeting from the wives of Unitarian ministers in Budapest. Special greetings were sent in return, and to Miss Wilford, treasurer 1952-January last, who had looked forward so much to Chicago but was obliged to resign through illness and is still in hospital.

*

The secretary's report showed a steady increase in membership. The total group membership, now the Remonstrant and Dutch Reformed Church Women's groups belong, is over 54,000. The active interest with more small groups and individual members, has much increased too. The member-groups reported at Chicago numbered 23, individuals 65. Since the meeting these numbers have grown.

Thanks to the officers were expressed and their election proposed by Mrs. Schumann of Germany, seconded by Miss Kierkegaard of Denmark. Rev. Dr. Cornelia Boer, of Holland, remains our president, Miss Amy Watts, of England, our treasurer, and Miss M. Kathleen Garry, of England, executive secretary.

Perhaps the most interesting part of the meeting was the hearing of reports from member-groups able to send delegates. This year there were 12 groups represented, so reports had to be brief. They came from Copenhagen, Germany, Great Britain (4), Holland (3), Geneva, U.S.A. (2). The reports showed women's groups active in their churches and denominations, in social work of every kind, and enjoying their links with liberal Christian women in other countries. Greetings were also given from countries represented at the Congress, but not yet having member-groups in the International Union. These were France, India, Sweden and Eastern Switzerland.

A questionnaire on the value of worship is being circulated for discussion 1958-9, and will be reported in next year's News-Letter. The Chicago meeting will be fully reported in the International News-Letter for 1958 which will be sent to all group and individual members early in November. Extra copies may be obtained from the secretary, Miss Garry, 2 Midholm, London, N.W.11, England.

Shrewsbury: The two oldest members of the congregation, Mr. and Mrs. J. P. Evans, were married at Stand Chapel, Whitefield, Manchester, in September, 1908, by the late Rev. Dr. Herbert McLachlan, brother of Mrs. Evans. To mark the 50th anniversary, a service was held at High Street Church, Shrewsbury, on August 17, at which a large congregation of members and friends attended. The service was conducted by the Rev. H. Lisner Short, of Manchester College, Oxford, and was followed by a luncheon at the Radbrook Hall Hotel.

Padiham: The Chapel was beautifully decorated with flowers and plants for a Special Flower Service which was held on Sunday, August 24. Appropriate hymns were sung and the lessons, the parables of the Ten Virgins, and The Talents, and the poem, "The Glory of the Garden", by Rudyard Kipling, were read by Mr. B. R. Brown and Mrs. F. Robinson, respectively. The minister, Rev. L. Hallworth, conducted the service.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Absence of Creed

SIR,—As one who has been a Unitarian in name for only slightly over twelve months, though one in spirit for considerably longer, may I say that from the first the absence of creed appealed to, nay attracted, me, and I can give the following reasons:

There is more and more need for a united church, embracing not simply the Christian faith but *all* the religions of the world. No form of creed could, I am sure, be drawn up with which all the world's established churches would agree, and therefore such a universal church would be impossible with a written, authorized creed. I believe that Unitarianism can, and I sincerely hope it will form the basis for such a universal church.

No one knows what discoveries, in scientific or other fields, lie ahead, and should something new appear which would demand a change in an established creed, there would almost inevitably be controversy over just what form the revision should take; and consequent delay in laying down the new creed. Surely as intelligent, educated human beings, we are in a position to make up our own minds about such matters, and a creed would merely get in the way and delay our thought processes and achievements.

Our beliefs are our own personal possessions unless we choose to bring them into the open. If we had a written creed we might well, as individuals, either be forced to recite something we do not believe in, and amend it under our breath; or we might accept a creed because it seems necessary, and alter our beliefs accordingly. Both these seem to me to be degrading to the intellect.

There are surely enough creeds of varying spiritual and moral value without adding more to the list.—Yours,

Manchester 13. *D. E. Harrison.*

"Pythagoras a Monotheist"

SIR,—My attention has been directed to an item which appeared in *The Inquirer* issue of June 7, 1958, entitled "Pythagoras a Monotheist?" over the signature of Dorothy Tarrant. I am informed that she has high academic standing, which should entitle her observation to respect. The item is addressed to a communication by me which appears to have been published in *The Inquirer*, and which evidently is an excerpt from a letter written by me to the Unitarian Society on behalf of the World Congress of Pythagorean Organizations, held in London in July of this year. I have not seen the communication so published.

Miss Tarrant brands the comment contained in my letter, that Pythagoras was the first philosopher who was a monotheist, as "a hazardous statement", and in justice to my own scholarship and literary integrity, as well as in fairness to those who read the letters, I feel that a reply to her letter is required.

For Miss Tarrant's benefit, as well as for the edification of the readers of both articles, I will state that for over a quarter of a century I have been engaged in producing a comprehensive, authentic biography of Pythagoras; and that my research has been exhaustive, involving the re-examination of all classical sources on the subject. This research has led me to some of the great libraries of the world; to correspondence and consultation with scholars throughout the world; and to three visits to Greece and Italy, in quest of material and advice.

While it is true, as she states, that there appear to be now extant no writings of Pythagoras himself (unless the *Golden Verses* be such), nevertheless, contrary to Miss Tarrant's assertion, several written works are attributed by classical writers to the Sage, and this she can verify by consulting Diogenes Laertius, *Lives of the Philosophers* (ch. viii). Furthermore, Pythagoras and the Pythagoreans were favourite subjects of works by many classical writers, particularly the philosophers (including Aristotle and Plato), as may be seen from lists of works of philosophers as given in their several biographies by this same Diogenes. By combing numerous works such as Diogenes, Athenaeus, and others, as well as references to writings of persons listed in Smith's *Dictionary of Greek and Roman Biography* (which I have gone through line by line), I have assembled a list of several hundred (100-200) works on Pythagoras and Pythagoreans known to have existed in Pre-Nicene times and which were available to writers prior to the destruction of the libraries. While few of these original works are now extant, the fact is that they were known, used, and extensively quoted in works which still survive, so that there *does* exist a veritable

(Continued on page 292)

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 7, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6. Rev. W. B. Tavener

ABERYSTWYTH, New Street Meeting House, 11. Rev. J. Ceiran Davies

ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. Arthur W. Vallance

ASHTON-UNDER-LYNE, Unitarian Church, Manchester Road, 11.15 and 3. Rev. B. Gill

ASPLEY, Unitarian Chapel, Manchester Road, 6.30. Supply

BATH, Trim Street Chapel, Unitarian, 6.30. Rev. R. Spencer

BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew

BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan

BOWDEN Chapel (nr. Hale), Unitarian Church, 11. Mr. J. Perkins

BRADFORD-ON-AVON, Free Church, High Street, 11. Mrs. E. Savage

BRIERFIELD, Unitarian Church, Scarborough Road, 6.30 (September 14). Rev. L. A. Garrold

BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Dr. Montgomery Rowe

BIRMINGHAM, Wrawsley Road Church, and Hurst Street Mission, Small Heath, 6.30. Mrs. Hamblin

BLACKBURN, North Shore, Dickens Road, 10.45 and 6.30. Mr. E. A. West

BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe

BOLTON, Bank Street, 2.30, Sunday School; 10.30 and 6.30. Rev. E. Sidwell Pryce

BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Rev. Arthur J. Long

BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. Henry Hall

BRADFORD, Unitarian Church, Scarr Hill Road, 11. Rev. Lawrence Redfern

BRADFORD, Broadway Avenue, 11.15. Supply

BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. Pearry A. Bullivant

BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School; 6.30. Supply

BRIDPORT, Unitarian Chapel, 11 and 6.30. Rev. G. Russell Jones

BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland

BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Bertlin

BRISTOL, Oakfield Road, 11. Rev. A. H. Bertlin, 6.30, Mr. R. L. Nicholson

BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. Hallworth

BURY, Bank Street, 11 and 6.30. Rev. F. M. Ryan

CAMBRIDGE, Memorial Church, Emmanuel Road, 11. Mr. L. H. Bevis

CARDIFF, The West Grove Unitarian Church, 11 and 6.30. Rev. Rhys Jones

CHATHAM, The Church of the Great Commission, Hammond Hill, 3. Mrs. Inga Hyde

CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30. Rev. F. Hankinson

CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Mr. P. T. Adams, 6.30. Rev. L. A. Garrold

CHESTERFIELD, Elder Yard Church, 10.45. Rev. Ernest Shaw, 6.30. Mrs. E. D. Davies

CHICHESTER Chapel, Addlestone, 10.45 and 6.30. Rev. Kenneth Twiston

COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30. Rev. F. H. Mumby

CROYDON, Free Christian Church, Birch Street, 6.30. Supply

CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. Dutton

CROYDON, Free Christian Church, Wellesley Road, 11. Children's Service, 6.30. Rev. J. P. Clarke

DARTON, Wilton Street Chapel, 11, Children's Chapel, 6.30. Rev. F. Cotton

DERBY, Friar Gate Unitarian Chapel, 6.30. Supply

DEVONSHIRE, Old Meeting House, 10.45. Miss F. M. Peacy

DONCASTER, Free Christian Church, Hall Gate, 11. Mr. S. B. Shepherd, 6.30. Mr. W. Lloyd

DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. Dendron Hilton

DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. Sewell Hicks

DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Bruce Pierson

DURSLEY, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Whitehouse

DURHAM, Unitarian Church, 32 Constitution Road, 11. Rev. S. E. Bowen

EDMONTON, St. Mark's Church, Castle Terrace, 11 and 6.30. Supply

EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Morris-Keeson

GAY CROSS, High Chapel, 11 and 6.30. Rev. J. Hanby Crump

GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. James Cavilier

GLASGOW, Pitmilloss Street, 2, Sunday School, 10.45 and 6.30. Rev. W. H. Conkell

GLOUCESTER, Barton Street, 3. Rev. J. M. Quigg

GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7. Rev. H. N. Bacon

GUILDFORD, Ward Street Church, 11.15. Rev. R. Nevin Cann

HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. G. J. Percy

HASTINGS, Nottingham End, 10.45. Mr. H. Dyer, 6.30. Rev. J. B. Tonkin

HASTINGS, Free Christian Church, South Terrace, 11. Rev. Dendron Hilton, 6.30. Mrs. Mildred Hilton

HAWKSHEAD, Great Meeting, Salem Lane, 11 and 6. Supply

HEBDEN, Wrefield Road, 6.30. Rev. J. Meredith Hall

HEREFORD, Friars Street, 11. ——

HULL, Park Street Church (Unitarian), 6.30. Rev. Ernest Pope

ISLE OF WIGHT, Newport, High Street, 11 and 6.30. Rev. W. J. Carter

KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. Worthy

KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. Ernest W. Hill

KNUTSFORD, Brunch Street Chapel, 11 and 6.30. Rev. Allsebt Smith

LANCASTER, St. Nicholas Street Church, 6.30. Supply

LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. John Hunter

LEICESTER, Northampton Road, 11, Junior Church, 6.30. Mr. C. V. Watson

LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. Leonard Mason

LEOMINSTER, Seventy, Miss J. E. Lawrence, Kilbury, Castle Field, 11. ——

LEWES, Westgate Chapel, 11.15. Mr. S. D. Martin

LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. Kenworthy

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Rev. P. M. Threlfall

LIVERPOOL, Renshy Free Church, 11. Rev. Norman Kirkham

LIVERPOOL, Domestic Mission, 3400 Street, 6.30. Rev. J. Kent Mumford

LIVERPOOL, Gateacre Chapel, 11. Rev. S. H. Bonner

LIVERPOOL, Hope Place Road, Everton, 3, Sunday School, 6.30. Rev. Norman Kirkham

LIVERPOOL, Hope Street, 6.30. Mrs. S. H. Bonner

LIVERPOOL, Ullet Road, 11 and 6.30. Rev. F. B. Skinner

LONDON, Bell Street, Edgware Road, 6. Rev. Walter M. Lewis

LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30. Mr. C. Hankinson

LONDON, Brixton, Effra Road, 11, Mr. Harrison Sharp

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Graham Spurr

LONDON, Finsbury Park, Upper Lane, 6.30. Mr. James Watson

LONDON, Gordon Street, Gower Street, 11, Mr. John Wilson, 6.30. Rev. R. C. Thompson

LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30. Rev. Ralph E. Gammon (dis. 11, 1st Sunday in the month)

LONDON, Hampstead, Rosslyn Hill, 11. Rev. Dermot P. May

LONDON, Highgate Hill Unitarian Church, 11. Rev. R. C. Thompson

LONDON, Hoxton, Queen's Head Passage, 11. Rev. A. V. Pite

LONDON, Islington, Upper Street, Parton Hall, 6.30. Rev. A. V. Pite

LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11. Rev. A. V. Pite

LONDON, Lewisham Unitarian Church, High Street, 11. Rev. R. Tennant

LONDON, Leytonstone, Leo Bridge Road, Euretta Green, 6.30. Mr. R. H. Cornish

LONDON, Mansford Street Church, Bethnal Green, 6.30. Mr. A. G. Tennant

LONDON, Richmond Free Church, Ormond Road, 11. Rev. Walter M. Lewis

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30. Mr. James Wilson

LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)

LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church. 1st and 3rd Sundays, 6. Rev. T. I. Jones

LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Mr. J. Nicholson

LYTHAM ST. ANNES (Annsdell), Channing Road, 11. Rev. W. A. M. Hellaby

MACCLESFIELD, King Edward Street, 10.45. Rev. C. D. Foote, 6.30. Supply

MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Supply

MANCHESTER, Brooklyn Unitarian Church, Chapel Lane, 6.30. Rev. David C. Dodd

MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. Weir

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Bowden

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. Hill Warbino

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. Roberts

MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. C. A. Pope

MANCHESTER, Rumford Street Mission, 6.30. Rev. B. L. Hopkin

MANCHESTER, Stand Chapel, Whitefield (September 14), 10.45 and 6.30. Rev Sydney H. Knight

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. Philip M. Brown

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev John Gill

MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Shepratt

MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday

MEOPHAM, Free Christian Church, 6.30. Rev. E. A. Davies

MIDDLETON, Old Road Chapel, 3.15. Rev. Dawn C. Dodd

MORETON-IN-MARSH, 3 and Newton Abbot, 6.30. Rev. C. G. Tough

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. John Stokes

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30. Mr. R. W. Williamson, 6. Mr. E. Hatton

NORTHAMPTON, Kettering Road Church, 6.30. Mr. K. L. Smith

NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. Kennedy

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. Harold A. Gore

OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. Y. E. Nuttall

OXFORD, Manchester College Chapel, 11.30. Rev. H. L. Short

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. I. Hallworth

PARK LANE CHAPEL, near Wigan, 11 and 6.30. Rev. Gordon Beverley

PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. F. H. Kimbley

POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30. Rev. J. W. Dowdle

PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30. Mr. J. R. Stubbins

PRESTON, Unitarian Chapel, Church Street, 6.30. Rev. W. A. M. Hellaby

RAMSGATE, Hardy, The Meeting House, 11. Rev. Francis Tebby

RAWTENSTALL, Mr. Horwich, Lancs., 3. Rev. R. I. Pritchard

ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. Bass

RUTHERGLEN, Church of Our Father, 10.45 and 6.30. Rev. E. Phillips

SALE, Ashfield Road, 11. Rev. Jesse Gill

SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. G. W. Parkinson

SHEFFIELD (Attercliffe), 6.30. Supply

SHEFFIELD, Fulwood Old Chapel, 11 and 6.30. Rev. F. Sorell

SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30. Rev. E. D. Davies

SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. Stanley Whitby

SHREWSBURY, High Street, Unitarian, 11 and 6.30. Supply

SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. Whitaker

SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. David L. Hicks

SOUTHEND-ON-SEA, Dunedin Road, 6.30. Mr. J. Hallam

SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. Jones

SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. Blackburn

ST. HELENS, Corporation Street, 6.30. Mr. W. Glover

STOKE-ON-TRENT, Wellington Street, 6.30. Rev. A. D. Williams (also 11, 2nd Sunday in the month)

STOURBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. Simpson

SWANSEA, Unitarian Church, High Street, 6.30. Rev. B. Vinet (also 11, First Sunday in the month)

SWANSEA, Pentrefelin Free Christian Meeting House, 11. Supply

SWINTON, Station Hall Road, 10.45 and 6.30. Supply

TAUNTON, Mary St. Chapel, 11. Supply

TEWKESBURY, Old Meeting House, Ashfield Road, 6.30. Rev. G. Kenrd

TORRINGTON, Unitarian Church, 10.45 and 6. Rev. Alec L. Pybus

TORQUAY, Unity Church, Meeopolitan Road, 11 and 6.30. Rev. Charles Easton

TROWBRIDGE, Cossage Unitarian Church, 11. Rev. S. Spencer

WARMINSTER, Cairn Street, 10.30 and 6.30. Rev. Rice Wills

WATFORD, Friendly House, Church Road (by permission), 7.30 (1st Sunday in the month)

WALLASEY, Memorial Church, Manor Road, 11. Rev. L. A. Garrold, 6.30, Supply.

WARRINGTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School

WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15. Rev. R. J. Williamson

WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeremiah (also 6.30, 1st Sunday in the month)

WHITBY, Flowergate, 6. ——

WILMSLOW, Dean Row, 10.45. Rev. Frederick Phillips. Styal, 3. Rev. Frederick Phillips

YORK, St. Saviourgate Chapel, 6.30. Mr. G. E. Wainwright

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Clare Gibson

MELBOURNE, Unitarian Church, Collins Street, C.2.; Unitarian Half Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. Lenti

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Andrew Common

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11. Rev. W. P. Jewett

VANCOUVER, B.C., Unitarian Church of Vancouver, 1390 Tenth Avenue West, 11. Rev. A. F. Hussey

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernhill Road, 11 and 7. Mr. M. J. Wilson

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THE INQUIRER

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(*Continued from page 290*)

treasure-trove of direct quotations of Pythagoras, and, contrary to Miss Tarrant's view, the opinions of Pythagoras on God and religion are available to those who possess sufficient interest to peruse them.

For example, I collected some 11,000 purported quotations of Pythagoras. Many of them, however, were duplicates, or questionable. Five thousand of those deemed authentic are produced in my *Pythagoras*, published in 1947, a copy of which Miss Tarrant can find in the British Museum, if she is sufficiently interested. These quotations unquestionably establish that Pythagoras was a pure monotheist, who posited one only spiritual God and the eternal life of the spiritualized Soul.

In addition to direct quotations of Pythagoras on the subject of monotheism, there was, and there is still extant, a considerable Pythagorean literature, notably the works of Plotinus and Porphyry, which amply reflect the opinions of Pythagoras in that connection. I do not see how it can be doubted that these works posit one only spiritual God. One of the great English authorities on Plotinus was the late Dean William Ralph Inge, and I respectfully refer Miss Tarrant, and others who might be interested, to his *Philosophy of Plotinus*, and especially to the concluding chapter.

I am myself a Monotheist and a Unitarian, and it has been my thought that the Unitarian and Liberal Churches would do well to fortify their tenets with the philosophy of Pythagoras, Plotinus, and Porphyry, and thereby give themselves a more concrete philosophy and better objectivity. Dean Inge thought an infusion of Pythagoreanism would revivify Christianity, and it seemed to me that his suggestion would more especially apply to Unitarianism.—Yours,

Refugio, Texas, U.S.A. *Hobart Huson.*

FROM POLAND

The Inquirer has received photographs and a letter from the Unitarian congregation meeting in Cracow. There are 150 members, and the letter informs us that this is only a beginning. The leader of the congregation, the Rev. K. Gryct-Smolowski, says that he is now 73 years of age, and he finds his health "a great hindrance". "Yet", he writes, "we don't succumb. The younger ones will continue the work. We are also hoping that we are not alone, and that the Unitarian world will surely not forget that Poland was one of the main sources for Unitarianism".

He adds: "We receive *The Inquirer* regularly, and are very thankful for your kind sending".

A Late Holiday

A LATE SUMMER? Enjoy a late holiday with sunny days at "Normanhurst." A few vacancies September/October at this small, friendly Hotel in South Coast resort noted for mild climate. 7/10 gns., including full board, early tea, coffees, baths, use of beach hut. No gratuities. Vegetarian if desired. Two comfortable Lounges, h. & c., Shumberlands, twin beds. Informative illustrated brochure and coloured town booklet free on request. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS, Sussex. Best position on three-mile Promenade, facing full South. Near Sun-Lounge (orchestra). Recommended by Unitarians. Telephone: Hastings 4784.

Golden Wedding

Evans—McLachlan—On September 22, 1908, at Stand Unitarian Chapel, Whitefield, Manchester, by the late Rev. Dr. Herbert McLachlan, D.D. (brother of the bride), John Percy Evans to Edith McLachlan. Present address, "Sunnycroft", Ellesmere Road, Shrewsbury.

Miscellaneous

Furnished flatlet overlooking beach near Newquay. Suit retired couple or friends, preferably with psychic interests. Permanent excepting 4/5 weeks annually. Own linen. 4 gns. Stranger, Mawgan, Perth, Cornwall.

John James Eversfield

J. J. Eversfield, treasurer to the Free Christian Church, Croydon, for seventeen years and secretary to the Free Christian Church, Billingshurst, for fifteen years, died at Billingshurst on August 13 at the age of 89. A member of the family of William Eversfield, known as "The Preacher", founder-minister of the Billingshurst Church in 1754, he was born at Trafford, near Billingshurst, and after spending forty-seven years away as a schoolmaster from the time of his youth, returned to give the church of his earliest days enthusiastic support. Eventfulness marked his days. As a young man, he was both keen and distinguished as a cricketer and at football. In teaching he had a natural gift; some of his former pupils travelled long distances to be present at the crowded funeral service on August 18. All weathers found him at church. Among the many services he rendered was to act as historian of his church. Married fifty-five years, he leaves a widow and four children, three in England, all known for their associations with the Unitarian cause. More than seventy graves of the Eversfield family are marked at Billingshurst, and it was here that he was buried, the service being conducted by a former minister, the Rev. J. Martin Hall.

J. M. H.

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